

President Harold B. Lee

The Tabernacle Choir will now favor us with "The Church's One Foundation."

Following the singing, President N. Eldon Tanner, second counselor in the First Presidency of The Church of Jesus Christ of Latter-day Saints, will speak to us.

The song, "The Church's One Foundation," was rendered by the Choir.

President Lee

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President N. Eldon Tanner*Second Counselor in the First Presidency*

● This great audience assembled here in this historic Tabernacle is an inspiring sight indeed. I wish to welcome you and all those who are listening in this morning, and invite you to participate with us in our discussions. It is our purpose to disseminate the teachings of the gospel of Jesus Christ, and by so doing to strengthen the faith and testimony of all who will believe on his name, for his is the only name under heaven whereby we may be saved, and following his teachings is the only way for us to enjoy peace on earth and eternal life hereafter.

Two examples

Just the other day I was talking to someone who said, "There goes a man in whom you can place full confidence. You always know where he stands. He never pretends, but is always sincere and just his best self."

The same day, someone, referring to another man, said, "Isn't it too bad that you never know just where he stands? You are never sure you can depend on what he says. I think the Lord would have called him a hypocrite." I felt to agree with him.

Hypocrisy

It is about hypocrisy that I wish to address my remarks today, especially to the members of The Church of Jesus Christ of Latter-day Saints, wherever they may be. We have approximately three million members, made up of all

kinds of people, ranging from those who are fully dedicated and prepared to give all that they have in the service of the Lord and their fellowmen, to those who have not yet been fully converted and who do not see the importance of living the teachings of Jesus Christ or of being active and prepared to give service wherever possible.

If we are to enjoy the blessings of the Lord and the confidence of the people with whom we associate, we must be prepared to live the gospel and to be honestly and actively engaged in practicing and teaching its concepts, never pretending to be what we are not. The gospel of Jesus Christ tells us how we should live. Let us refer to some of its great truths.

Gospel truths

The Lord has said: ". . . this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

And then in answer to the lawyer who asked, tempting him, ". . . which is the great commandment in the law?" he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

We are told that "pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27.)

The Ten Commandments are given to us in very clear language, and needing no enlargement, and leaving no question. The Sermon on the Mount leaves no doubt as to Christ's message to the human race and what our responsibilities are if we wish to enjoy his blessings and his Spirit to guide us. We also have our Articles of Faith, which outline the high code by which we should govern our lives.

Doing God's will

Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

In these, the latter days, he said: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

And he gave us this glorious promise: "All saints who . . . [walk] in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21.)

Evils of hypocrisy

We are admonished to be true to the faith, and warned against evil and hypocrisy. In fact, the Savior placed great emphasis on the evils of hypoc-

risy. He was very severe in his condemnation of those who professed one thing and practiced another. He said: "Woe unto you, scribes and Pharisees, hypocrites! . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:29, 33. Italics added.)

"Woe," according to the dictionary, means miserable or sorrowful state, a condition of deep suffering, misfortune, affliction, grief. "Hypocrite" is one who pretends to have beliefs or principles which he does not have, or to be what he is not, especially a false assumption of an appearance of virtue or religion.

As recorded in the Gospels, the Savior refers to different examples of hypocrisy, and in each case he says: "Woe unto you, scribes and Pharisees, hypocrites!"

Charges of hypocrisy

I should like to refer to these and other charges of hypocrisy. As I do so, we might well look at ourselves to see how these apply to us. As we look at the conditions in the world today, I am sure we will find that hypocrisy and the violation of the principles of righteousness and decency have brought our national and individual affairs to the sorry state in which they are now.

The Lord said: ". . . they bind heavy burdens . . . on men's shoulders; but they themselves will not move them with one of their fingers.

"But all their works they do for to be seen of men. . . .

"And love the uppermost rooms at feasts, and the chief seats in the synagogues.

". . . ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

". . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel.

"... ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"... ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"... ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

"And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." (Matt. 23:4-6, 14, 23-25, 27-30.)

Heresy of the spirit

We might well ask ourselves if such fallacies are present in our own alleged Christianity. In those days, as is so common today, they had brotherhoods in which the law was strictly kept, but they ignored those on the outside by regarding all others with contempt and condemnation, thereby avoiding the heresy of form but committing the heresy of the spirit.

How many of us are guilty of keeping the letter of the law and forgetting the spirit of the law in that we fail to show mercy and faith in our fellowmen? Do we place more stress on an external act to be seen of men than on a change of heart? The only way to cleanse the inside of the cup is to be pure in heart by being humble and turning from our evil ways and by living the gospel of Jesus Christ to the best of our ability. We may be able to deceive men, but we cannot deceive God.

Is there danger that our whole civilization is like whitewashed tombs? We have marvelous machines, towering buildings, and thousands of signs of what we call progress; but within we have unrest, strife between men and nations, and unrelieved burden of the poor, and the dead men's bones of wholesale wars. Someone has said: "Still we try to safeguard ourselves by calcimining the tomb."

Widening of liquor laws

With all the crime, changing of population from rural to urban, loosened morals, pornographic movies and literature, etc., we must stand firm in the cause of right. How can persons for selfish reasons be hypocrites enough to urge the opening or widening of the liquor laws when they know that where consumption of liquor is greatly increased, there is a similar increase in multitudes of social problems?

How can a newspaper which records the highway accidents, the deaths, the health problems, and broken homes as a result of drinking advocate making liquor more easily available in order to attract more tourists and industry? The cost to communities and individuals far outweighs any benefits.

The American Council on Alcohol Problems passed a resolution which states: "While we share the concern of a majority of our citizens about the dangers in the use of marijuana, we are firmly convinced that alcohol remains the number one drug problem in America and that its damage to life, limb and the welfare of our people is vastly greater."

Concern about drug use

We must be equally concerned about the use of drugs that destroy lives and bring crushing misery, not only to users but to those around them. But hypocrisy in the lives of adults has a serious influence on our young people who are turning to this form of protest. What we are trying to say is that the kids are affected by the hypocrisy of those who accept the cocktail hour and other evil practices and yet get hysterical because the kids have found other ways to imitate their parents' behavior. The kids will pay attention only when the adults set the proper example.

As great as our responsibility is through legislation or other means to prevent our young citizens from falling prey to those intent on their becoming victims of these evil habits, we cannot minimize our responsibility to help rehabilitate those who have succumbed. How can we call ourselves Christians and say we love our neighbor—who is

anyone in need of help—and fail to work with others who are endeavoring to set up facilities to assist alcoholics, drug-users, or parolees from our prisons? Yet there are those who would actually hamper such efforts because they object to having such facilities in their midst. These unfortunate people need our help. Surely we must be prepared to be the good Samaritan and help wherever possible.

Well-being of our neighbors

How many of us keep the Word of Wisdom strictly, but are most intemperate in our prejudices and condemnations of others? Are there any of us who, as businessmen, are meticulously polite and most regular in church attendance and yet accept glaring inequalities in the social structure, and who may be unfair or dishonest in dealing with our neighbor?

Are we truly interested in and concerned with the well-being of our neighbors? Do we visit the widows and fatherless, and feed, clothe, and comfort the poor and needy? The prophet Alma in his day "saw great inequality among the people, some lifting themselves up with their pride, despising others, turning their backs upon the needy and the naked and those who were hungry, and those who were athirst, and those who were sick and afflicted."

We read: "Now this was a great cause for lamentations among the people, while others were . . . succoring those who stood in need of their succor, such as imparting their substance to the poor and the needy, feeding the hungry. . . ." (Al. 4:12-13.)

Relief Society program

Recent changes in their structure and program will now enable our Relief Society sisters to devote more of their time and energy to the main purposes for which they were organized—namely, to look after the spiritual, mental, and moral welfare of the mothers and daughters in Zion. They should be teaching the gospel, preparing our women of all ages to be better homemakers, and giving compassionate service to those in need.

The sisters of this great organization give thousands of hours weekly in compassionate service, yet there are still many who are sick or lonely or in need of comfort who are not reached. We all should be seeking for opportunities to give aid and comfort to the needy among us. We should not neglect this duty and opportunity in order to engage ourselves in seeking only after our own selfish worldly pleasures and material gain.

Church attendance

Too often we excuse ourselves from religious activity, which includes both showing love for our neighbors and regular church attendance, by comparing our activities with those of others, and by saying we are doing just as much as they, or we are no worse than they. Some say: "I don't go to church because I don't want to be a hypocrite, as he is. I can be religious without going to church. I can worship God on the lake or in the mountains, communing with nature."

Hear what the Lord has said:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times." (D&C 59:9-11.)

We cannot choose which part of the gospel we think is true or which part we should live. We cannot compartmentalize our lives. As the Savior said: ". . . these ought ye to have done, and not to leave the other undone." (Matt. 23:23.) We must be Christians in very deed, and by our lives show our love for the Lord, our God, and show love for and be interested in one another. We, you and I, must put our personal houses in order. We must not be hypocrites.

Two kinds of hypocrisy

Harry Emerson Fosdick observed that there are two kinds of hypocrisy:

when we try to appear better than we are, and when we let ourselves appear worse than we are. We have been speaking of the kind of hypocrisy where people pretend to be more or better than they are. Too often, however, we see members of the Church who in their hearts know and believe, but through fear of public opinion fail to stand up and be counted. This kind of hypocrisy is as serious as the other; it makes it difficult for others to respect us, and often adversely affects or influences the lives of other members of the Church who expect us to stand by our commitments to the Church and not hesitate to manifest our faith.

Only when we are seriously striving to live the teachings of Christ can we make any real spiritual progress. We must not fear, wherever we are, to live up to our convictions and to the standards of the Church. People, though they may criticize and ridicule, expect us to and respect us if we do. Living high standards cannot offend conscientious, fair-minded people.

Influence of example

Not long ago I was talking to a father and mother and their little boy who were converts of not many months. During our conversation the father said they had become inactive and were not attending church, and I asked them why. He explained that the missionaries were such fine examples of good and clean-living, righteous people; but when they came to the ward they found so many people who were not living what the Church teaches, or what they professed to be, and as a result they became discouraged and lost faith in the Church. I think this gives us two very important lessons: First, it is our responsibility to live so that we will influence the lives of people for good and that we will never cause doubt in their minds because of hypocrisy in our own lives.

The other lesson is that we should always guard against letting hypocrisy in the lives of others influence our lives or cause us to doubt and fail to live according to the teachings of the gospel.

Importance of standing firm

It is most important that we as members of the Church stand firmly and unitedly in the cause of truth and righteousness. We have declared to the world that we have the gospel of Christ, that we are going to stand against vice. Shall we stand firm, or shall we waver and be driven by the wind and tossed? Shall we forsake the cause of righteousness in order to please men, because we desire to give lip service rather than heart service, or because of some political power that is brought to bear upon us?

We must not be like those to whom John referred when he said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, . . .

"For they loved the praise of men more than the praise of God." (John 12:42-43.)

Influence of Church members

Imagine the great influence the Church, with its approximately three million members, could have upon the world if each of us would be what we profess to be; if everyone were a real, truly dedicated Christian, living every day and not pretending; if we were honest, true, chaste, benevolent, virtuous, doing good to all men, and always seeking for things virtuous, lovely, or of good report and praiseworthy.

Let us listen to the prophets and live by their words. Let us not be guilty, as were the scribes and Pharisees of old, of increasing the agony of our Savior by rejecting him and his teachings, which he gave to us, together with his life, that we might have happiness here and eternal life hereafter. Let us not find ourselves in the condition which he describes as he concludes his chastisement of the hypocrites:

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:38-39.)

I bear testimony that God lives; that Jesus is the Christ, the Son of the living God; that the gospel has been restored;

and that by living its teachings we will gain eternal life, for which I humbly pray in the name of Jesus Christ. Amen. ○

President Harold B. Lee

For the benefit of the television and radio audience who have just joined us, we are gathered in the historic Mormon Tabernacle on Temple Square in this the third session of the one hundred and fortieth semi-annual conference of The Church of Jesus Christ of Latter-day Saints. President N. Eldon Tanner, second counselor in the First Presidency of the Church, has just spoken to us.

The Tabernacle Choir, with Richard P. Condie directing and Alexander Schreiner at the organ, will sing, "Rise! Up! Arise!"

Following the singing, Elder Marion D. Hanks, Assistant to the Twelve, will speak to us.

The Tabernacle Choir sang, "Rise Up! Arise!"

President Lee

Elder Marion D. Hanks, Assistant to the Twelve, will now address us.

Elder Marion D. Hanks

Assistant to the Council of the Twelve

● There was a tear at our house this morning when the incident President Lee referred to was discussed [the crash in Colorado of a plane carrying University of Wichita football players to Logan, Utah, for a game at Utah State University], and also as we read in another less prominent place in the paper of the loss of a comparable number of lives in a crash overseas among service people. We join in compassion. This is an emphasis again on the ephemeral nature of mortal life and the importance of enduring principles. Thank God for that straightforward address by President Tanner.

Three recent experiences form the core of my message this morning. I would like to relate them briefly.

Impressive open house

In the northwestern area of the United States an alert young adult, who is actively involved in his own church, attended an open house at a new Mormon Church structure with a friend. He was respectfully responsive as he viewed the lovely chapel where our people worship and then

became increasingly interested as he was conducted through the rest of the building. He saw the cultural hall where drama and music and recreational dancing and sports activities are enjoyed; he saw the Scout room and the Junior Sunday School room, the classrooms where we learn and teach. He was shown photographs of missionaries at their work across the world, of a baptism, of a family home evening where parents and children were pictured in counsel, at prayer, and at play. He listened to the principles of temple marriage, this uniting of a couple and a family for time and eternity. He heard about the priesthood and its importance as a man presides in love as the head of his home, and teaches and blesses his family.

Finally, he stopped at the lovely Relief Society room, where he heard the story of the honored role of women in their homes and in the Church and where he heard one of the ladies who was explaining the program that evening refer to another as "sister." He inquired about this and was told that in the Church a woman is often called "sister" as a man is called "brother."